

COMMONWEAL



THOSE FACELESS CHANCERIES

Joseph O'Donoghue

• • • • •

Our Own Guernica—*Harvey Cox*

'Gimme' Is Dead—*Michael Novak*

The Passover Plot—*Myles M. Bourke*

Latin Slums—*Jordan Bishop*

1-79563 3-67
RICHARD G. LIZINGER CPPS
ST CHARLES SEMINARY
CATHAGENA STATION
CELINA OHIO 45022

● ● ● ● ● ● ● ● ● ● ● ● ● ● ● ● ● ●

Those fearful that Sisterhoods are moving a bit too fast on aggiornamento will be consoled to know that manufacturers of nuns' clothing are still offering in Anno Domini 1967: shawls,

"The Spirit of Renewal" is an intel-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CORRESPONDENCE

Less Secrecy

Erlanger, Kentucky

To the Editors: I hope John Tracy Ellis' excellent article, "On Selecting American Bishops" (March 10), will encourage wider discussion of this very important subject.

Even without introducing the participation of priests and laity, the present process could be improved, for example: 1) The disproportionate influence of some prelates in the selection of bishops should give way to the collective judgment of all the bishops. 2) Today most ordinaries arrive at their eventual sees by the auxiliary-bishop route. Since these, for the most part, seem to be the choices of their respective ordinaries, each is really the choice of only one person. A truly collective choice would be better. 3) Less secrecy in the whole process might prevent some of the past abuses.

(REV.) ANTHONY H. DEYE

Male-Centered Church?

Toronto

To the Editor: "People who live in glass houses shouldn't throw stones." I am referring, of course, to the comments of Rev. Jas. Murray on your issue on the Woman Intellectual and the Church (Mar. 24th).

He forgot to mention that the majority of authors quoted by the four women interviewed have only been regarded as "real intellectuals" by the majority of "clerical intellectuals" only very, very recently. Before that they were heretics alienated from the purity of Catholic thought.

Which brings me to the observation that everything I have read so far from clerical sources on the subject of women also "reminds one of the New Testament comparison of the Pharisees whose teachings consisted of interminable quotes." They haven't had an original idea on the opposite sex for 2500 years. . . . Their views, to quote another male, can be summed up in the pithy, but er-

(Continued on page 183)

NEWS & VIEWS: 162

EDITORIALS: 163

GUERNICA TO VIETNAM: Harvey Cox 164

THE BISHOPS MEET: James O'Gara 166

THOSE FACELESS CHANCERIES: Joseph O'Donoghue 167

SPROUTING SLUMS: Jordan Bishop 172

'GIMME' IS DEAD: Michael Novak 174

VERSE: Joseph P. Clancy 171

THE STAGE: Paul Velde 175

THE SCREEN: Philip T. Hartung 177

BOOKS: 178

EDWARD S. SKILLIN: Editor JAMES O'GARA: Managing Editor

DANIEL CALLAHAN: Associate Editor JOHN LEO: Associate Editor

PETER STEINFELS: Assistant Editor

ANNE ROBERTSON: Editorial Assistant

WILFRID SHEED: Books

PHILIP T. HARTUNG: Movie Critic

JOHN FANDEL: Poetry

ROBERT BARRAT: Paris

GUNNAR D. KUMLIEN: Rome

J. M. CAMERON: Great Britain

JOHN BRUBAKER: Advertising Manager

COMMONWEAL A Weekly Review of Public Affairs, Literature and the Arts.

Second-class postage paid in Philadelphia, Pa. Printed in the USA and published weekly,

except biweekly Christmas-New Year's and from mid-July to mid-September,

by Commonweal Publishing Co, 232 Madison Ave, New York, NY 10016

MURRAY HILL 3-2042. Copyright © 1967 Commonweal Publishing Co, Inc.

US and Canada, \$9 a year. Foreign \$11. Single copies 30¢

THE SYMBOL OF BIRTH CONTROL

For better or worse, the debate over birth control in the Church has served as a focal point for all manner of issues far more basic than the morality of contraception. Among these have been the nature of marriage, the man-woman relationship, the role and value of the Church's teaching authority, the place of the free conscience in the Church, the validity of "natural law," the nature of morality and the Church's witness to the world. If one adds to these the relationship of faith and reason, man's biological and social development, the population explosion and the distribution of wealth and resources in the world, there is every reason to see the birth control debate as the great symbol of the Church's attempt to come to terms with its own history and with its attempt to show the contemporary pertinence of Catholicism to human life.

This is of course a terrible burden to place on the resolution of one issue in the Church. But perhaps because it is an issue which so basically touches on the Catholic's relationship to his body, to the rest of the human race and to the Church, it is as good a place as any to look for symbols; and as good a place as any to see what the Christian life entails.

The publication by the *National Catholic Reporter* of the majority and minority reports of the papal birth control commission helps to make clear how deep and far-ranging the issue of contraception is. Neither of the reports contains anything particularly new; anyone who has been following the literature on birth control of the past few years will have heard it all before. But precisely because both the majority and minority felt compelled to explain their positions in the broadest terms possible, the net impact of reading them together is a sense that here, in germ, one is seeing the very future of the Church itself discussed. Or, perhaps more precisely, one is seeing the confrontation of two radically different conceptions of Church authority, human responsibility and the relationship of faith and reason. The future of the Church, in the sense of its witness, impact and influence rather than its mere physical survival, will depend in great measure on which conception survives and flourishes.

To say this is not to imply, however, that a papal decision toward change in the present magisterial position on birth control would give the Church's

credibility a fresh shot in the arm, and thus insure it a fresh hearing from the rest of humanity. Nor does it imply that a reactionary reaffirmation of the present position would spell its doom. Things rarely work out so simply, if only because a major part of Catholicism's fascination for mankind and for many members of the Church is its image of solidity, indeed imperturbability. Many people, in other words, would probably admire in an odd sort of way a Church which resolutely refused to change its position in the face of overwhelming pressure to do so. Even a cursory reading of the convert literature of the '40s and '50s shows the powerful attraction of a Church which purports to be a rock of certain authority and resistant to the vagaries of secular wisdom.

Similarly—in the same psychological vein—a reforming, changing, open Catholicism may win a better secular press for the Church, and considerably reduce non-Catholic hostility, but (as recent declining convert statistics show in part) it by no means insures that more people will see Catholicism's form of Christianity as a viable, compelling option when they are searching for world views.

The point is that all such considerations are beside the point. What matters is not the external impact of one birth control decision or another. What matters is choosing that course which best serves the Christian and human good, not that course which promises to enhance or diminish the Church's image, position in the world, or psychological attraction.

It is on the ground of this Christian and human good that we accept the majority report and reject the thinking of the minority. For we want a papal and episcopal authority governing the Church which is not hesitant to admit its errors, even in the realm of faith and morals. Hence, we reject the position of the conservative minority which would refuse to change a position because it would harm the traditional image of Church authority—an authority which only errs on trivial matters, and then only occasionally, a long time ago. Let that image be harmed; it is about time it died, anyway.

We also want a conception of human responsibility which recognizes that the individual alone is finally responsible for his moral choices. To be sure, the Catholic should be extraordinarily sensitive to Church authority, totally willing to listen in humility to its decisions. But this need for sensitivity and humility should never obscure the obligation, finally, to follow personal conscience.

We want, finally, a conception of the relationship between faith and reason which does justice to the high place of reason in the Catholic tradition. It was reason, using the resources of science, theological speculation, and human experience, which led the progressive majority to its conclusions. It was un-reason, on the contrary, which led the conservative minority to uphold a position which even they admitted could not be supported by rational arguments. This kind of irrationality must come to an end in the Church.

Guernica to Vietnam: The Capacity for Horror

On Thursday, April 27, 1937, German planes flying in the service of Franco's forces annihilated the ancient Basque capital of Guernica. The indiscriminate bombing of women and children evoked a wave of revulsion and rage around the world. In the weeks that followed, Pablo Picasso, working incessantly, painted his powerful black and white mural, *Guernica*. Paul Tillich later called this painting the greatest example of religious art in the twentieth century. For Tillich, *Guernica* was not religious just because it expressed a scream of human pain and moral outrage. It went beyond that to express "ultimate concern." Its writhing horses, cacophonous symbols and glaring chiaroscuro still enter a protest against the cruelty and horror of war itself and, beyond that, against the stench of destruction and death which seems to plague man so doggedly however he tries to escape.

Whether *Guernica* is really a religious painting remains a matter of dispute. But the tiny provincial city of Guernica has become a historic symbol of the power and perversity which stalk the promise of the twentieth century. Somehow the world sensed that what had happened to Guernica was more than merely wrong. It was ominous and demonic. Picasso's painting caught up what millions of people felt, and said it better than they ever could.

What has happened to the world's capacity for revulsion and outrage about the killing of women and children since April, 1937? Has it deepened and intensified? Or has it become dulled? This question tormented me when I read this chilling tidbit from Mary McCarthy's recent report on Vietnam published in the *New York Review of Books*: "As the Caravelle flew on toward Saigon, the tourists, bound for Tokyo and Manila, were able to watch a South Vietnamese hillside burning while consuming a 'cool drink' served by the hostess. From above, the bright flames looked like a summer forest fire; you could not believe that bombers had just left."

In 1937 after the bombing of Guernica Picasso stayed up night after night furiously pouring his and mankind's horror and vexation onto a canvas. Today we watch from a noiseless hermetically sealed cabin while a mascaraed stewardess hands us another bourbon on the rocks. Despite on-the-spot television, sickening photographs of disfigured children and mounting casualty figures, the whole thing still seems so utterly distant. We rain incomparably more bombs on Vietnam in one night than the Germans used in their entire Spanish operation, of which Guernica was only a small part. But we are incapable of an appropriate measure of abhorrence.

There was a time, a year ago or maybe two, when we bristled every day we read the news from Saigon. But

outrage can only be sustained so long. It slowly transmutes itself into silent fury, panicky paroxysms of activity, frustration, resentment, defeat and then even indifference. Thus we find while the pace and scale of the American escalations of the war in Vietnam have constantly increased, the rate of enlargement has been so carefully controlled that few people realize fully how monstrously large the conflict has become in the past months and years. The outcry for peace and negotiations, though it seems at times to have grown, has not begun to keep pace with the escalation of the war itself. Furthermore, the government seems almost to delight in scheduling the sharpest escalations for the periods right after the biggest peace demonstrations. The result is that one finds in even the most determined petition-signers, demonstrators and letter-writers a certain fatigue setting in. We are getting numb. The fire is raging, way down there on the hillside, and it's awful . . . but here comes the leggy stewardess with another drink.

Granted, a lot has happened to dull our moral sensitivities since 1937. It is true that in comparison with Buchenwald, the destruction of Vietnam seems relatively less satanic. But this frightening kind of comparison says less about the comparative horror of degrees of genocide than it does about the spreading debilitation of our instinct for compassion and our sense of repugnance about evil. I confess that although I have not stopped writing letters, signing petitions or marching, I do so now with less and less feeling that it will make even a smidgin of difference. Nor am I cheered by those who point out that the very fact our nation can permit such protests is a credit to its stability and basic democratic vitality. There is another side to that coin. The fact that so many people including congressmen, senators and even leading military figures can oppose the war, but *still* it goes on and enlarges, may suggest that the Administration has no reason to fear protests. They have no influence on policy anyway.

But still we protest, however feeble it sounds, however little good it does. At several seminaries in the Northeast,

including Harvard Divinity School where I teach, some divinity students are planning to turn in their IV-D draft classifications (exempt status for clergy and seminarians) and insist they be treated like all other young men in the eyes of selective service. Then they plan to become conscientious objectors, not to all wars on principle as the draft law requires, but to this particular unjust war. Since the law does not now permit this "selective objection" they may face prison sentences.

I have always objected to the IV-D status as a costly special deference that only serves to domesticate the church and weaken its capacity to exercise its prophetic independence. I admire and support what these students are doing. Still, I cannot believe even this sort of radical gesture will make much difference. Our increasingly desperate gestures of protest are met with increasingly cynical enlargements of the war. We still feel the revulsion that leaped up after Guernica and has never completely expired through Dresden, Dachau and Hiroshima. But why do we keep on protesting?

Toward the Ethics of Conscience

Ethical theorists have distinguished between what they call the "ethics of conscience" and the "ethics of consequence." The first compels us to do what seems right at the moment with no regard for the consequences our act may lead to. In its extreme form it can result in a revolting kind of self-righteousness. The ethics of consequence requires us to try to figure out to the best of our ability, what results a moral choice will produce—even though it is often hard to do so—and to choose what will have the most salutary consequences. At its worst this can lead to a ruthless kind of casuistry. My own ethical theorizing has usually fallen somewhere in the middle. But on the question of protesting the enervating conflict in Vietnam, I am moving more and more toward the ethics of conscience. Since we have tried everything from discreet delegations of ministers in Washington to self-immolations in front of the UN and nothing seems to have hindered the enlargement of the conflict, it seems to me less and less relevant to ask of every protest, "But what good will it do?" This question all too often comes from those who have nothing else to suggest and end up doing nothing.

On the 30th anniversary of Guernica, children who never heard of Communism or Marshal Ky or the American commitment in Asia are being killed by American bombers. Few of us can paint a scene of terror and pandemonium the way Picasso did in 1937. But we can still object, cry out, register our outrage. Will it do any good? Who knows? But even if it does not alter our nation's policy, it may keep alive in us that fragile capacity to feel another's pain without which even the most sublime moral philosophy becomes irrelevant. HARVEY COX
(Harvey Cox, author of *The Secular City*, is a member of the faculty at Harvard.)

NEW PRINTING OF 'GOD ISSUE'

Reprints are available of *Commonweal* for February 10th—the 48-page special issue on God.

1 to 9 copies, 75 cents each

10 to 19 copies, 50 cents each

20 or more copies, 40 cents each

Postpaid; institutions may ask to be billed on orders of 10 or more copies; all other orders should be sent in with payment.

Allow 3 weeks for delivery.

Address: Circulation Department, *Commonweal*
232 Madison Avenue, New York, N.Y. 10016

THE BISHOPS MEET

THOSE FACELESS CHANCERIES



From feudal management to representative structures

JOSEPH O'DONOGHUE

A chancery is like the happiness in the TV commercial; it can be many things to many people. To one observer, the chancery in his diocese may appear to be the source of exhortations to collections and assorted warnings or encouragements from the bishop. To another, the chancery may look like the headquarters of a large corporation with the staff and the office structure characteristic of an investment firm or an advertising agency. And to someone else the chancery may be the near-pinnacle of a vast pyramid of which the faithful constitute the base.

The clergy may also have different viewpoints. In his chancery a bishop may see a staff of assistants whom he personally selected to direct diocesan-wide programs and to whom he may turn for recommendations and counsel. But some of his pastors may view the chancery as primarily an authority controlling their activity through its power to impose assessments on parish funds, authorize major expenditures, grant special permissions, etc.

Support for all these viewpoints may be found in the *Official Catholic Directory* (P. J. Kenedy) which annually reports the organizational and statistical pattern of the American Church. The account of each diocese begins with the listing of the bishop and his biography followed by the names and functions of those officials closest to him in the chain of command, viz., the Vicar General, the Chancellor and other members of the chancery in its technical sense. Next in order of citation are the reverend directors of the various diocesan offices, e.g. the Superintendent of Schools, the Director of Catholic Charities, the Director of Catholic Youth Organizations, etc. After their names and offices there appears a list of the parishes and

their clergy followed by the special institutions of the diocese: seminaries, colleges, hospitals and other institutes. The report of each diocese concludes with a compilation of statistics regarding the faithful.

In this presentation the chancery office may be seen as a directive and communication center where officials situated immediately below the highest level of command exert varying amounts of control over the lower levels of the structure. On a higher level, there is a small staff of advisors who by personal choice of the bishop occupy positions of authority immediately under the episcopal office. On a subordinate level, there is an administrative staff, consisting of clergy appointed to departments and exercising a degree of influence relative to the size of their organization and the number of diocesan institutions which it controls. And finally there are the faithful.

How open is this structure to communication and consultation? A recent report by an episcopal committee considering the involvement of the laity in the church cited five difficulties found in most U.S. dioceses:

- 1) There are no present structures of formal communications upward in the church.
- 2) There are few meaningful channels of communications downward.
- 3) These conditions have resulted in apathy on the part of the majority of people.
- 4) There are problems of communication between a bishop and his pastors, his clergy in general, his staff people.
- 5) The size of most U.S. dioceses complicates administration, and the need to use the most professional modern systems and methods is massive and acute.

A non-communicating, non-consulting administrative structure may be more responsible for many of the church's current difficulties than is generally realized. When large archdioceses such as Los Angeles or Philadelphia hesitate to take action in civil rights, inner-city concerns and other

FATHER JOSEPH O'DONOGHUE, author of *Elections in the Church*, is a member of the *Priests' Senate of the Archdiocese of Washington*.

28 April 1967: 167

vital matters, it is customary to focus attention on the personal decisions of certain prelates and chancery "spokesmen." But according to the findings of the episcopal committee it is also necessary to draw attention to the organizational structure responsible for producing a personalized administration elaborately insulated from any influence outside the system.

The absence of patterns of consultation within a diocese can create special problems for both the bishop and the faithful. The Glenmary Sisters did not have the benefit of knowing who were the fact-finders and who were the advisors assisting Archbishop Alter of Cincinnati in his consideration of their status. And because of the anonymity of his counsellors Archbishop Alter could not support his decision to restrain the activity of the Sisters by stating that he was acting upon the recommendation of an established board of recognized competence in religious matters. Cardinal Shehan's eventual decision in the Father De Pauw case may have been inevitable, but the Cardinal's position would have been considerably improved if he could have indicated his reliance upon a specific board of clergy passing judgment as a peer group. The recent episcopal decisions to decentralize responsibility in Chicago and in New York could have been partially motivated by the growing reluctance of bishops to assume responsibility for all decisions being made by chancery personnel.

The Unknown Decider

The administrative structure in many dioceses presents an interesting question. Who is really in charge? It is not an easy question to answer. Is it the bishop, whose heavy cycle of ecclesiastical and social functions combined with the endless details of daily financial management dissipates his time and energy? Or are the chancery officials in charge, a corps of specialists in a complex bureaucracy frequently beyond their power to control or even to understand completely? And how much effect on decisions is exercised by those laity and clergy who are best informed on various matters but do not occupy chancery positions?

Under the impact of Vatican II many U.S. chanceries have followed the example of the Archdioceses of St. Louis and Detroit in opening formerly closed administrative structures to include a wider representation of clergy and laity. In promoting chancery reform in his addresses to canon lawyers and in his syndicated column, the late Monsignor J. D. Conway was symbolic of a new type of official. The chancery and academic members of the Canon Law Society of America are responsible for what is undoubtedly the most effective organization now urging reform of church law and outmoded canonical practices. But because of urban concentration of American Catholicism millions of the faithful live in those dioceses whose size and complexity make their chancery operation especially prone to the difficulties inherent in its traditional

format. Although the closed chancery structure is not a phenomenon confined to large dioceses (there are small dioceses with a closed chancery in sharp contrast to many of the more open institutions in larger dioceses), the greater incidences of closed chanceries in the largest of the nation's dioceses would seem to indicate that size is a significant difficulty for chanceries as presently structured and may become even more of a difficulty in the future.

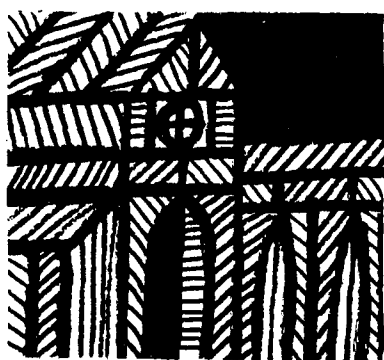
A diocese which relies on the postal service to maintain contact with its hundreds of clerical outposts may appear extremely efficient as episcopal orders and chancery directives move steadily from the central office to every rectory and institution. But the absence of a reverse flow of reactions and ideas has its effects. Directives framed in ignorance of the concrete situation with which they deal are often simply inapplicable and therefore are either quietly ignored or radically altered. Since the effectiveness with which subordinates carry out a decision or a program is generally in direct proportion to the amount of participation they had in its making, it is understandable that even a carefully reasoned decision by a bishop can come to an absurd implementation when officials entrusted with its execution were not involved in the original reasoning process. The practice of making major decisions in chancery offices without participation (or a semblance of consultation) frequently results in a very limited response to even the most solemnly and stringently worded directives.

In areas where personal contact is impossible because of size and distance, and where no representative methods of communication have been developed, it is inevitable that chancery officials rely heavily on documents for background information prior to decisions. The excessive caution of these officials in various new enterprises would seem to indicate that chanceries have a greater familiarity with past failures than with past accomplishments, a fact possibly attributable to the greater emphasis and space allotted to the treatment of difficulties in the official reports submitted to chanceries.

The general attitude of fearful prudence resulting from the absence of reliable information is reinforced by the circumstances that the few person-to-person encounters in certain chanceries occur only as the result of some crisis. In these circumstances the exceptional may be accepted as the prevalent; in certain dioceses a relatively small number of letters to a chancery have been known to evoke a reaction absurdly out of proportion to the actual situation. The chancery of the Archdiocese of Los Angeles is not unique in being influenced by anonymous letters criticizing priests who speak out on civil rights and other matters of conscience. The absence of due process in its judgment on Father DuBay is an expected result of the practice whereby criticism may be accepted in certain chanceries without direct confrontation between the individuals involved.

What effect does a closed chancery have upon the

faithful of a diocese? In many areas it is an accepted fact that an upper echelon of chancery officials considerably removed from authentic consultation with knowledgeable faithful can exert as much influence on the tenor of Christian life as the bishop himself. Subordinate chancery officials similarly isolated from an objective review of their qualifications for office can establish the relevance or irrelevance of programs intended to co-ordinate the good will and energy of thousands of committed Christians. A chancery whose officialdom is reluctant to adopt practices of consultation may have a number of departments where minor officials have achieved notable success in their particular programs. As a general rule, however, it would seem that an official failure to recognize the value of consultation dooms the overall programming of a diocese to mediocrity, a failing most apparent in those departments requiring the acceptance of imagination and initiative from outside the chancery, e.g., inner-city programs, catechetical progress, Newman Clubs, etc.



The extraordinary ability of the closed chancery to perpetuate itself in certain areas despite its obvious deficiencies may be partially attributable to its procedure in selecting and occasionally eliminating personnel. The absence of any outside-the-system consultation in the selection of chancery officials frequently means that the majority of appointees will have gained their position by having previously adopted a program of action in agreement with the established wisdom. Since bishops usually rely on the advice of various chancery officials to fill minor positions in their departments, an incoming chancery official knows who selected him and why. Having been thus honored by the choice of a superior official the new official can be expected subsequently to endorse the wisdom of that superior. Only a serious blunder (perhaps a non-traditional action) would result in his removal from the chancery "team." He can reasonably expect to be promoted eventually to a major position from which in turn he will exercise predominant influence on the selection of minor officials in his department.

Equally significant in understanding the longevity of closed chanceries in the post-Vatican II era is the chancery's ability to curtail internal criticism through its power of arbitrarily transferring priests. A subordinate chancery official inclined to speak out strongly against bureaucratic

mismanagement must first make a difficult estimate: how much pressure can he exert without risking the complete termination of his present effectiveness through a sudden transfer?

The greatest single factor in the chancery reform currently being achieved in certain dioceses has been the establishment of the representative councils desired by Vatican II, e.g., a pastoral commission of clergy and laity to advise the bishop, a representative senate of priests to assist in the government of the dioceses, liturgical and ecumenical commissions, etc. Experience has indicated the importance of having the membership of these councils representatively determined by the faithful and the necessity of making open reports of their meetings available throughout the dioceses; the occasional failure of sincere attempts to establish these structures may generally be attributed to the tendency to continue previous practices of inbred selection and closed meetings. Some form of elections in determining the clerical and lay members of commissions is vital if the discernment of the faithful is to be again utilized in the selection of church leaders. There is small likelihood that new voices will be heard within the power structure if officials already in office can exercise controlling influence in the selection of commission members and even serve as their chairmen.

It is equally important that the new boards or commissions enjoy a defined status and a determined function, e.g., the members of a diocesan Board of Education should have the assurance that their recommendations when ratified by the bishop will be executed by an official objectively implementing their will without benefit of modification. The almost incredible 90 percent endorsement given by the faithful to Archbishop Johnson of Vancouver in his proposal to place Catholic schools under the authentic direction of a lay board offers emphatic proof of popular support for a replacement of the traditional practice of placing schools under the control of a chancery official.

In many cases the proper implementation of commission directives will require their participation in the selection of the official responsible for their day-to-day execution rather than a continuation of the practice of merely passing along recommendations to a particular chancery department. In other cases a fixed term for chancery officials may solve the problem caused by excessive tenure; long periods in chancery offices removed from direct pastoral experience have traditionally presented special problems for officials whose decisions are expected to guide the efforts of thousands of clergy and laity directly involved. The use of laity in functions currently assigned to clergy (e.g., the Diocese of Pittsburgh is currently training lay officials to conduct the canonical investigations of the validity of marriages) would help to remove the concept of a chancery as a clerical preserve.

Up to now the closed chanceries in certain areas have succeeded in withstanding various attempts at reform.

Fortunately there is some evidence to indicate that this resistance can not continue indefinitely if certain norms are adopted by the bishops on a national level and if the faithful are willing to collectively unite in their local implementation. By its removal of certain powers (e.g. liturgical rules) from local bishops to the control of episcopal conferences Vatican II served notice that arbitrary exceptions to ecclesiastical ideals and organizational norms would be subject to an outside-the-diocese review. It is highly significant that the *motu proprio Ecclesiae Sanctae* of August 6 indicates that the organizational structure of collegiate structures such as the priests' senate and the pastoral commission of a diocese will eventually be determined by *episcopal conferences*.

Thus it seems likely that the outside-the-diocese lines of appeal which now extend only to the Apostolic Delegate will be replaced by recourse to a more universal arbiter endowed with both the responsibility and the criteria to evaluate collegiality within dioceses. The Apostolic Delegate's admitted interest in receiving letters from a radical minority critical of Bishop Reed's administration of the Diocese of Oklahoma City-Tulsa is a poor substitute for the church's traditional practice of referring legitimate objections to the national hierarchy.

An equally hopeful sign of future reform of closed chanceries is the influence now being exerted by independent associations similar to the Association of Chicago Priests. They will hopefully accelerate the development of collegiate structures within the official framework of the church; most bishops will probably prefer to have the elected senate of priests recommended by Vatican II rather than an independent association of priests. But both structures have their value and both give considerable promise of leading to the eventual end of the closed chancery.

In those dioceses where priests' senates have been representatively elected by the clergy they have provided the bishop with a recognized need: the opportunity for an objective review of diocesan management and chancery operation by priests endowed with a position secure from arbitrary removal and supported by a mandate from their fellow clergy. Although there have been a number of irregularities in their establishment (how representative of the clergy are those priests *appointed* by the bishop to a diocesan senate?), such structures give considerable promise of the subsequent development of related structures bringing the entire faithful into greater involvement in the life of the church. The independent association of priests as adopted in Chicago offers a similar prospect by expressing the voice of constructive analysis in areas where such voices have been muffled due to the absence of structures designed to obtain a consensus and to formally announce it.

If independent clergy structures are established in other dioceses after the Chicago model, it seems likely that lay associations will come into existence along simi-

lar lines; the pattern of diocesan expenditures and the non-involvement of laity in the life of the church in certain dioceses could fulfill the role of consensus issues similar to the arbitrary transfers and non-consultative decisions which stimulated the response of the Chicago clergy. Where a pattern of clerical and lay involvement already exists (e.g., Atlanta, Manchester) there is small likelihood that such associations will be formed. But in those areas where patterns of involvement are non-existent they offer the distinct possibility of affording concerned laity the opportunity of presenting their charismatic insights in fulfillment of their obligation as clearly stated by Vatican II. In certain instances it would seem that the church's structural inability to recognize the individual voice of dissent places a moral duty of collective assertion upon the faithful.

The Roman Way

The curious fact that much of the criticism recently directed toward certain U.S. chanceries (e.g., excessive secrecy, habits of non-communication, over-centralization of authority, etc.) has a marked resemblance to that directed toward the Roman curia by the bishops of Vatican II may be traceable to their similar origin. Both institutions are the response of a central authority to the failure of regional and representative structures. Both have developed under the parallel influence of the Council of Trent and of Canon Law.

In the centuries immediately prior to the Reformation it had become customary for many noblemen and bishops to exercise control of their territory through a curia or chancery frequently located in a castle and patterned after the royal chancellery. It was to this non-consultative form of feudal management that Rome turned when in 1588 Sixtus V solidified ecclesiastical government into a curia destined to endure for four hundred years and to serve as a model for a chancery concept of direction in the dioceses of the world.

The influence of the present Code of Canon Law, with its emphasis on episcopal authority and its unconcern for the rights of the lower clergy and the laity, at precisely that time (1918 and immediately thereafter) when many U.S. chanceries were adding new departments to their original technical core had serious implications for future church life in the United States. Widespread consultation of the clergy and laity by chancery offices was not initially recognized as a value within the expanded system. No machinery formally concerned with receiving advice and counsel from outside the system was considered necessary.

The relatively recent collapse of the representative structures of earlier eras (e.g., diocesan synods, regional councils, cathedral chapters, boards of consultants, etc.) into merely paper realities under the twin influence of Trent and Canon Law has tended to obscure the principle

repeatedly cited by Yves Congar in his monumental work on the role of the laity in the church, viz. that whenever the church has ordered its own life freely and in accordance with its own genius the whole community has been active in the direction of ecclesiastical affairs.

It is somewhat paradoxical that the Roman curia which originally established the closed structure pattern for diocesan chanceries may soon be establishing a radically different precedent. If under the pressure of the bishops the Roman curia can be reformed, it may eventually become a purely administrative arm responsible to a representative senate of the bishops of the world, a practice more in keeping with the Church's ideal of placing basic responsibility in a representative assembly. A similar role could be assigned to the chancery of each diocese where lay and clerical officials would be responsible for the day to day implementation of directives proceeding from a representative assembly of the diocese.

Since the Bishop of Rome effectively demonstrated that his own role was not impeded by accepting the deliberations of an open assembly and the recommendations presented by commission members elected by the assembly it would seem unreasonable for a local bishop to be hesitant to follow the Pontiff's example. It is a regrettable fact of American church history that considerable initiative and courage is now needed to recover what could have been a national heritage if Bishop John England's twenty-year success with annual diocesan assemblies in Charleston had been imitated.

The establishment of a representative direction of Church life in keeping with the desires of Vatican II constitutes both a recovery of a lost tradition and its progressive development. But there is only a limited amount of time to accomplish the recovery. Monsignor John Tracy Ellis and other astute observers of American Catholicism have referred to the signs of an incipient anticlericalism and a widening gap between clergy and laity. Some indication of the damage already suffered by the Church can be estimated from the fact that the instances of on-the-job retirement of pastors (i.e., the pastor who chooses to confine his ministry to a minimal administrative function) and a similar atrophy of initiative among the younger clergy tend to be most frequent in those areas where a non-communicating, non-consulting chancery has deprived the clergy of the sense of involvement needed to sustain vitality.

An additional cause for concern is the steadily increasing fall-out from seminaries and novitiates, a condition especially ominous if Bishop Wright of Pittsburgh is correct in maintaining that it is the most talented and energetic who leave because of a conviction that their gifts will not be utilized within the Church as presently structured. And there is also the growing rate of departure among priests and sisters who cite frustration under an uncomprehending authority as the prime cause of their decision. In such circumstances it makes little sense to

continually cite the Church's great need for additional vocations while continuing to tolerate the closed structures responsible for a staggering loss of personnel.

It was in America that men for the first time devised the structures and the attitudes necessary to maintain the principles of centralism and federalism, acceptance and criticism, consensus and dissent within the same social organism. The future of the American church may soon be determined by our collective ability to utilize these national traits in recovering that representative direction characteristic of the people of God throughout the greater part of its history.



JOSEPH P. CLANCY

THE GRAVES

Each day in Aberystwyth
We walk to and from our room
A pathway through a churchyard
Where long grass, no close-clipped turf,
Grows, and the gravestones tender
Their legends of fact and love.
Place of sea-air and sunlight,
Its stillness never a hush
Of reverence, merely a small
Companionable quiet,
No voice is ever silenced
Passing through, but children laugh,
Lovers chatter, and the dead
Preserve their peace untroubled.

Where are our dead? This summer,
A week's sea-voyage away,
We are no further distant
Than we are when we're at home.
My grandmother's bones lie in
A field like a parking lot,
Merely one mound of many,
Unthought of, unvisited.
A hand that I do not know
Tends to the grass, and flowers
Are placed each week by proxy,
And the dead stay out of reach.

This small Welsh town possesses
The art of ease with the dead.
Yesterday in the churchyard
An old man, browned by the sun,
Was mowing among the graves.
He doffed, a cheerful reaper,
His cap, and said good morning
As we passed on our daily walk.
New-mown grass on the gravestones
Spilled green, and the air was sweet.

The campesinos leave their past

SPROUTING SLUMS

JORDAN BISHOP

Slums are dreary enough anywhere, but the new urban fringes of Latin American cities seem to many to reach an all-time low in slum civilization. The courts of Roubaix or the ghettos of American cities are privileged in comparison; they have, after all, paved streets and running water, both of which are usually lacking in the *callampas*, the *barriadas*, the *villas miseria* that surround the growing Latin American cities.

These are squatter areas, shanty towns that spring up spontaneously, like mushrooms—hence the Chilean name for them, *callampa*. Even so, the spontaneity is sometimes organized. I once watched a Peruvian television report on the occupation of a cane field near Lima, a planned invasion that was literally achieved during the course of one night. The technique of night invasions is a fairly popular way of acquiring squatters' rights.

These areas are without water, without sanitation, without schools or medical assistance, and, in the beginning at least, almost always lack even a rudimentary form of government. The streets are tracks which turn to mud if it rains—a rare occurrence in Lima, but common in Rio de Janeiro and other capitals of the continent. Houses are built of anything at hand, and the engaging ingenuity of the little boy in the film "The Man from Rio" seldom appears in practice.

The slum process, a more spectacular aspect of a larger process of urbanization, continues steadily. In Bolivia, where the movement to the cities has been subtle enough to escape the notice of some casual observers, adobe houses often take the place of the flimsy shacks of other areas, but living conditions are little better, and sometimes are worse. Santa Cruz, the capital of the Bolivian *oriente*, has doubled its population in ten years, and while a local name has yet to be coined, the *barriada* phenomenon is already present. The source is the same everywhere: the rural proletariat. And before one reacts too strongly to the many horror stories about the *barriadas*, the situation of this rural proletariat should be considered.

Particularly in the high Andes, there is no cause for romanticizing about country life, which often as not is hard, brutish and short, characterized by illiteracy, mal-

nutrition, and housing and sanitation as bad or worse than anything in the marginal slums of the cities. Money lenders and the anarchy of "free" markets combine to keep rural incomes at a bare subsistence level. For the small landholder, subsistence farming is almost the rule in areas such as Bolivia, and the traditional *latifundia* is little better as far as productive agriculture is concerned.

Even beyond the marginal situation of much of the peasant agriculture, basic services are often lacking. In Bolivia, fully 70 percent of the population is illiterate, and rural schools seldom provide more than three years of reading and writing where they exist. In Brazil half the population is illiterate, and again, this situation is most characteristic of the rural population. Medical services are concentrated in the cities, and rural infant mortality rates are still high.

The fact is that even in the appalling conditions of city slums, the people are often in a better situation than the one they left behind when they moved to the cities. Inadequate medical and health services are at least an improvement over their complete absence. Alphabetization programs have a greater chance of success in an urban environment, offering greater possibilities for organization and greater incentives than in closed rural milieux.

More important is the appearance of some grass-roots social organization in some of the *barrios*. In their *Study of Urbanization in Latin America*, Rycroft and Clemmer note that "an interesting feature of the shantytown phenomenon is the way in which some of the dwellers in these squatter settlements have joined together in some kind of an association, with the purpose of obtaining ownership of the land they occupy or to provide public services such as water, electricity and sewage. In Lima, Peru, thirty-nine neighborhood associations have undertaken the digging of wells, the building of community centers, schools and roads."

This awakening to the responsibilities of a new situation contrasts sharply with the passivity of many *campesinos* in rural situations. Of course, it may well be that those who leave the *campo* for the city are precisely the elements with more initiative. In most cases they represent a younger element. Perhaps more important is the fact that the very uprootedness of the new situation constitutes a liberation from the restricting social pat-

FATHER JORDAN BISHOP, O.P., is the author of *Latin America and Revolution* (Sheed & Ward, London).

terns of traditional *campo* life. In the villages and rural communities, nearly everything is determined by customs which have endured for centuries, and even though the rural areas are now invaded by trucks and transistors, many of the old customs persist in such a way as to impede any real change in the *campesino* way of life. Even in an area such as the valley of Cochabamba (Bolivia), where *campesinos* organized themselves and occupied the land before the land reform, and where they are still a considerable political force, the Egyptian plough drawn by a span of oxen is still the rule rather than the exception.

On the whole, the urban situation provides a better chance for a social revolution, for the freedom from traditional mentalities that are a necessary prelude to revolutionary changes. Indirectly, the movement to the cities also has an effect on those who remain in the *campo*; where the old *hacienda* system prevails, the very possibility of urban migration involves a break with tradition.

New Roles

All this is not achieved without a certain crisis, a certain instability. The new city-dweller is not always quite certain *who* he is, what is his role in society. Children who in the *campo* would grow up with a fairly clear model of their future role in society have no such security in the new urban situation, particularly where unemployment is high. Women often find work as domestics while their husbands remain unemployed. In the Andean areas, new immigrants often do not speak Spanish and the eldest son is thrust into a role of leadership within the family. The family institution itself must almost necessarily suffer a radical change, although it is hard to say yet what the net effect will be, or whether the new situation is responsible for the family disintegration which certainly exists in urban slums. It should not be forgotten that in many rural areas "customary unions" are as numerous as are regularized marriages, and that in both urban and rural situations women who come to achieve some economic independence may prefer "freedom" to marriage. Another difference which cuts across the whole family situation is that of the economic role. *Campo* children engage in economic activity from the time they are five or six years old, and while one may deplore the exploitation of child labor with good reason, this is often more meaningful than wandering about the streets of the slums.

For the Church, the new situation often means a profound "dechristianization." At least, it is often described in those terms, since the traditional identification with the Church often falls by the wayside. Here again, a real understanding of the situation demands a critical view of the religious life of rural Latin Americans. In the Andes, the area I know best, traditional Catholicism is a symbiosis of Spanish Catholicism and residual pagan-

ism. Everything finds a place: sun worship (the baroque monstrosity in the Corpus Christi procession serves as a sun-image); worship of the moon and earth goddesses (under various titles of the Blessed Virgin); and a myriad of rites performed in honour of supernatural beings held responsible for rain and hail, thunder and lightning. All this forms part of a cohesive system which embodies real human values along with customs which Christians condemn as pagan. Religion and culture are intimately involved in the life of the *campo* Indian, in his work, his play, his family life.

The shock of immigration to the cities is usually fatal to the religion of the indian *campesino* as a group, since it is completely unrelated to the new situation. The wages of a man in the city simply do not depend on rain and other natural phenomena. A hailstorm is a discomfort, not a catastrophe. True, some customs survive in their involvement with social relationships, as for example the *compadrazgo*, or "spiritual" relationship between parents, godparents and children in baptism. For the urban worker it becomes a form of job insurance, replacing the rights of hospitality that it brings in the *campo*. The religious feast is often celebrated in the factory in Bolivia, with the same disastrous results for the man who accepts the honor of sponsoring the fiesta as in the *campo*: he must go in debt for years in order to provide a band, food and drink for his companions. For the younger generation, this often symbolizes religion as such, and freedom from these customs is gained by rejecting all religious identification. In any event, social pressures are no longer sufficient as a means of preserving identity with the Church, and while in most areas the Church is beginning to emerge from her traditional identification with the *status quo*, the relevance of the forms of traditional Catholicism for the twentieth-century Latin American is increasingly doubtful.

Meanwhile, much is being done, by governments, by the churches, by private and public international agencies, to meet the problems posed by rapid urbanization in Latin America. Nevertheless, it is utopian to expect that the problem as a whole can be dealt with effectively without real economic development. Population growth varies, according to official figures, from 1.9 percent (Uruguay) to 3.5 percent (Mexico), but the growth of *urban* population is estimated at about 5 percent for Latin America as a whole. And here the "other question" is posed by an increasing number of Latin Americans: can the real needs be met by anything less than a real social revolution? Rightly or wrongly, the United States is regarded as being committed, in the name of anti-Communism, to the *status quo*, to existing power structures, although some "social reform" is accepted. To many, however, it seems that such reformism involves a prolongation of marginal living for the lower classes while the rich, both at home and abroad, continue to get richer.

New Directions

'GIMME' IS DEAD?

MICHAEL NOVAK

Ever since the death of God, prayer has come to seem useless. Or perhaps it is the other way around. How, in any case, ought a mature man to pray? Now that men do not "need" God, and God is quite clearly no *deus ex machina*, how can men pray? In his last hours of life Dietrich Bonhoeffer was seen kneeling silently in prayer. What, then, is the role of prayer in a "world come of age"?

It is astonishing to discover, in frank ecumenical discussions, how many Christians no longer pray—I mean silently, by themselves, with regularity, for a protracted length of time. It is, by contrast, sobering to find that a lecture to a secular audience on prayer, particularly on mystical prayer, brings students to the edge of their seats—they have never heard anyone speak of the kinds and types of prayer, and of the practical difficulties and obstacles; their own contemplative instincts are stirred. One discovers soon that atheists and agnostics among the young have devised their own ways of satisfying these instincts. They seek solitude and quiet frequently. At other times they prefer to meditate on profound themes with others, to the accompaniment of quiet instruments or the reading of poetry. They already have experienced the fruits of contemplation; they are surprised to find a Christian tradition articulates some of their own experiences. Ordinarily, for nourishment they have turned away from activist Christians to the contemplative East.

Many otherwise sophisticated Christians, it seems, are extraordinarily naive in their understanding of prayer. They have scarcely progressed from the habits of childhood. When they become adults, they put away the things of childhood, including prayer.

To be sure, the prayer of children can be genuine prayer. Prayer is for men of all ages, and so there is a childish form of prayer suitable for children. Children treat God as they treat their fathers and mothers. The mode, quite simply, is "Gimme," and it is only with some effort that children can be made to remember "please." The tragedy is that many Christians retain this attitude all their lives. For many centuries Christianity has been paternalistic in mode and the Christian people have been allowed, and sometimes even encouraged, to remain childish. Kierkegaard describes the result in a devastating analysis called "Childish Christianity" in his *Concluding Unscientific Postscript*.

We should not be surprised to learn, then, that many Christians today think that prayer means asking for things;

for good weather for a ball game, to find lost objects, to help our elected officials, to pass an exam, to find a parking place, to obtain peace of mind, to make an important sale. The mode is "Gimme." The implicit world view is magical: as if one who prays were at the center of the universe, as if the function of God were to hurry about tending to needs which human beings are powerless to satisfy for themselves. God becomes, like a father, a Great Need-filler. He does what we cannot do for ourselves. When we cannot explain things, we supply "Providence" as an explanation. God becomes, in the slightly more offensive phrase, Big Daddy.

But if petition, petulance, and the need for functionaries characterize the life of childhood, what characterizes the life of adults is reconciliation with the real. The real is not the *status quo*. The real world is a dynamic, open-ended scheme of events in which the future emerges from the present according to the interacting series of probabilities affected by the past and the present. To be reconciled with the real is to be willing to change often; it is to be pointed toward the future, struggling to realize those probable series of events which commend themselves to a good conscience, and to oppose those which do not. It is to be sensitive, alert, aware of alternatives, and willing to take responsibility for one's decisions. To be reconciled to the real is to *enjoy* the risks, decisions, and responsibilities of creating tomorrow by one's actions today.

The form of prayer suitable for adults, therefore, is a form of prayer that is open to the future, that brings the one who prays under criticism, and that prepares him to act even when he does not yet know the complete outcome of his actions. This form of prayer was simply expressed by Mary at the Annunciation, and by Jesus both in the Lord's prayer and in the garden of Gethsemane: "Thy will be done." Ivan Karamazov said that he could not say Yes both to creation and to God at the same time. Essentially, the heart of genuine adult prayer is to say that Yes. The essence of prayer is a Yes: to God and to the real world as it is.

Prayer, then, is fundamentally an orientation of the will. It cannot be primarily a product of intelligence, for the intelligence is not master of the future, or even of the present or the past. Just as the scientist hopes to find an answer before he finds it, so a believer in God prays even though he does not see God. There are many things in life one does not understand. Events are often cruel; good

things perish easily, and evils multiply swiftly. Many things in the world do not seem as if they are godly, let alone redeemed. In prayer, one does not pretend to understand. A man at prayer merely asserts that he is open; he is ready for more; he is still *disponible*; he will still assume responsibility for doing what he can to realize the possibilities, however limited, which still lie open to him. Even in a concentration camp, a man can pray; prayer is the last activity to go; it is the innermost citadel.

In this sense, the basic form of prayer is, "Let it be done to me according to Thy will." The "it" is an unknown; it is an *X*. What the future holds, or what will be the actual results of one's present decisions, it is impossible to predict with certainty. Human understanding is never adequate to the complexities of contingent, concrete living; we understand thoroughly neither our own motives, nor the fullness of the present situation, nor the reverberations of our actions in the texture of future events. Nevertheless, we must act. In adult prayer, we are not shifting our responsibility onto God; we become conscious of our limitations and learn the joy of risk and choice—the joy, in the face of uncertainty and ambiguity, of creating. In adult prayer, we accept the burden of creating the unfinished world in a darkness in which we cannot see fully what we are doing.

Consequently, the fundamental act of prayer may be virtually wordless. Prayer is an attitude of radical openness. Since the *X* for which one prays is unknown, one does not have to formulate strategy, tactics, or objectives (though these have their place). One has merely to achieve a basic willingness; one opens oneself, affirmatively, creatively, toward the unknown—toward whatever God might ask.

God, of course, does not speak to us through a little voice in our heart; people who hear voices are not, generally, to be trusted. It was the solid teaching of St. John of the Cross that one should always presume that voices, signs, visions, feelings, or the like, have natural causes. God ordinarily works in ordinary ways; we must not expect magical interventions. God speaks to us through the persons, places, situations, and events which form the concrete texture of our lives. We should not listen for the voice of God over and above the sounds of the real world. God (if there is a God) speaks with the voice of real events; God speaks in a wholly secular way. Whatever happens, that is God's will. We know what God wills to happen only *ex post facto*. To speak of God at all is to interpret what happens as if it were known and desired by one who calls us his friends and even his sons; but one must believe this interpretation in the face of everything that happens, however evil, neutral, or "secular" it appears. In any case, the Christian adult's energy is wasted if he looks for God; ordinarily God makes his will known only in real events, and one might as well, therefore, concentrate on discerning what actually is happening in oneself and in the world.

Moreover, even when we pray for things that we desire, we should recognize that our desires are known to God before we articulate them in prayer. To desire is already to pray; even to breathe is to pray, for to breathe is to accept the future and to step forward. Besides, as Gabriel Marcel remarks in his chapter on prayer in *The Mystery of Being*, a man does not live as an "I" but as a "we." In prayer, all those others who make up the texture of one's intersubjective life are also present. All those whose lives affect ours—all who speak our own language and transmit the wisdom and limitations of our culture, and all those whose opposition challenges us—are present with us. Thus the image of other persons can never be a "distraction" at prayer; they are part of our prayer. To pray is to become aware that one is not at the center of the universe, but that the universe has many millions of conscious centers of aspiration and action. To pray is to heighten one's sense of reality; above all the reality of other persons.

Finally, the effect of prayer is not that it binds God to something. God is not our servant-boy, to be summoned and given orders. The effect of prayer is to change ourselves. It is to make us more alert to the subtle nuances of human relationships, to the actual course of daily events around us, to possibilities for creativity and brotherhood to which we have been blind. The function of prayer is to free us from institutional prejudices and inherited routines, to help us to become spontaneous and—in Eric Berne's phrase—"game free." The reason for praying is to become more realistic, more open, more discerning. It is not even necessary to employ the word "God," and it is certainly not necessary to imagine someone out there (or deep inside) listening to us. It is only necessary to say yes to reality, and to go back into the complexities of history with a renewed sense of compassion, honesty, self-criticism, and openness. Reality makes many demands upon us; the purpose of prayer is to open our eyes and ears to the fullness of the real world in which we live. This is why even atheists pray frequently, without ever thinking of "God."

THE BEN CASEY FEELING



THE STAGE

Assuming for the moment that only the young can afford to be alienated, where does that leave the theatergoers over 30? Not even watching one of Beckett's attic heroes feeling cut off, or one of Pinter's middle-aged intellectuals going blind in the mind, can produce a modest crisis of identification. Seemingly, there is no known cure for feeling beardless at a respectable age.

Perhaps this, as much as anything, explains the de-

fensive note that creeps in and out of Robert Anderson's four new one-act comedies, "You Know I Can't Hear You When the Water's Running." For the middle-aged father in one of the plays not even the prospect of being written off by one's progeny can bring back that old alienated feeling. Instead, the father takes off on a quietly desperate fishing trip, feeling, one suspects, as he packs the expensive tackle, rather short-changed by life. The feeling is never quite articulated, possibly because it would come out as a complaint and Anderson's upper-middle-income characters don't complain out loud. Yet the notion is there, and coming at a point in life when admonitions to "turn on, tune in, and drop out" must sound like instructions for an automatic washer, the predicament is not open to drastic solutions. Nor does Anderson offer any; but what he does do, with tentative probes and some baleful laughter, is give the fail/safe generation a sympathetic hearing.

Fail/safe also pretty accurately describes the plays themselves, which are a curious blend of middle-class exposé and reassurance. The first play has an intent, very reputable playwright arguing with a producer about a scene in his new play that shows a naked, middle-aged American husband on stage. It seems he wants to establish the absurdity of male genitals exposed to broad daylight, thus the better to show the dignity behind, or perhaps in spite of, the male genitals. The sex talk is embarrassingly finicky when it comes up, as it does at times. Martin Balsam, as a hack actor who tries out for the part, is good for several laughs as he does a slow, but not too suspenseful, striptease.

Next we get an older married couple arguing the merits of exchanging their double bed for twin ones. Nothing is solved here either, except, remotely, that the marriage bed is really only a state of mind, like most of the triviality that creeps up on one in marriage. The couple, played like a pair of old hands by Balsam and Eileen Heckart, grasp this in the end, or at least until the next crisis. The next play, a bit about adolescents and sex instruction, provides a fair turnabout as an older son, a college dropout, gives a lesson in life to Dad in a letter home. The high point comes when Balsam as the father points to his gut and says something about the meaning within. Miss Heckart as the mother wears pin curlers and tells her daughter about the pill. She and Grizzard, to show what it all comes to, appear in the finale as a senile couple rocking under the sun who confuse each other with previous, deceased spouses and generally can't get a name or place straight for longer than five seconds. After a while they give up and just soak in the sun.

The plays are slight affairs in themselves, and Alan Schneider's direction is admirably brisk. But what they do offer, in the way of a hokey dignity, is of interest as an apology for a whole generation. Anderson, like a good task master, is telling his husbands and fathers that good intentions and perseverance must be their own reward.

The appeal, however, is less to the old fashioned virtue of stoicism than to old fashioned reflex, for the dignity being maintained is against the encroachments of one's own stupidity. It supports a mockery of life, and as such the dignity does not endure so much as serve as a substitute for life. To put it another way, life is lived and only illusions are worked at, and illusion is what Anderson's characters are up to, much as at a job. Their job, in fact, is to preserve the illusion of middle-class values and comforts. The word for it, I think, is responsibility.

Unfortunately for the responsibility-minded, feeling short-changed by life is an occupational hazard. The only remedy is to raise the feeling to the same level of abstraction as the sense of responsibility. Anderson almost does this, because his characters work at dignity, but for the definitive treatment we shall probably have to wait for the movies. One imagines something called "The Unrequiteds," with Paul Newman and Natalie Wood in the generic roles and Peter Ustinov playing God as a fuzzy old possum. The idea would be to squeeze a little romance out of the bad bargain, the formula for this coming from sociology, which secretly carries on a mad romance with social processes anyway. In its essentials the formula is relatively simple, merely a matter of assigning job titles to various sets of emotions. An instance is the doctorhood of Ben Casey, which is not really a profession so much as it is a feeling. Casey's profession is to feel a certain way. Applying this to responsible living, "The Unrequiteds" would show the hours, work conditions, tools of trade, the rewards and torments of feeling this way all the time.

This differs in important details from a generation's banding together under the banner of alienation. One difference is that a job, whatever else its significance, has an acceptable social function. Being alienated is a sort of anti-job. Likewise, the emotions coming under job headings are sanctioned, no matter how strained, frayed or truncated. They are all part of the job, like certain kinds of hatred we know. In such cases the romance of the larger view is always present to varnish the dull face of living death. Perhaps this is what Anderson accomplishes with his dignity, for it is that dignity which maintains the charade his plays pretend to expose. (*At the Ambassador.*)

Worlds apart from Anderson are two one-act plays by N. S. Simpson, an English playwright. The plays are full of paradox, displacements of space and time, and the whole bag of current tricks by which the best of the new drama is teaching us to see again. While they are enjoyable, and at worst merely interesting, to sit through, one sitting is unfortunately not enough to absorb them intelligently. The first play, "A Resounding Tinkle," has a zany, picking quality that reminds one of Pinter. The second play, "The Hole," has several people commenting on the actions of other people they see down in a hole,

rather as microbes under a microscope. This is all right as a literary device, but on stage comment doesn't seem to be enough. (*Closed at the Royal Playhouse.*)

PAUL VELDE

A SUCCESSFUL ACCIDENT

THE SCREEN

When Joseph Losey's last film was released in 1966, everyone tut-tutted. Actually "Modesty Blaise," an extraordinarily handsome though campy and empty parody on the James Bond cycle, deserved the head-shaking. And now, as if to snap his fingers at his carping critics, director Losey has come through with a little gem, a thought-provoking, disturbing picture that uses a good cast and the cinema medium to perfection. This new film, "The Accident," is in my opinion the best of the Loseys, even better than the highly touted "The Servant" and the exquisite parable he made in the late '40s, "The Boy with Green Hair."

I don't think my enthusiasm for "The Accident" stems entirely from my fondness (enduring ever since my childhood reading of *Little Women* and its sequels) for plot situations in which a group of people are gathered in one place and act and react on each other. Losey handles this situation particularly well; the story itself is fairly simple; and the film has an added richness in quality that grows more and more fascinating as the plot progresses. Harold Pinter's script (based on Nicholas Mosley's novel, *Accident*) has bright, sparse dialogue that is brilliantly put over by the cast. The setting in which these six or seven characters go to work on each other is Oxford; and the buildings and surrounding country are displayed in lovely soft color.

"The Accident" opens with shots of a handsome Georgian house in the night. Then noise of an automobile, screeching tires, a crash. A man comes out of the house, runs to the over-turned car. "William?" "Anna?" "Don't—you're standing on his face." Horrible shot of the youth, William. The man carries the young woman, Anna, into the house and puts her on an upstairs bed. As he gazes on her pained face, he remembers the young man's bloody face—and then he remembers in a long flashback the days and weeks before the crash.

The man, a middle-aged Oxford don, was tutoring both the blue-blooded aristocrat, William, and the attractive Austrian, Anna. He recalls somewhat bitterly the day William announced he was smitten with Anna. The don, himself, was more than a little attracted to the girl. He recalls coming home and telling his family he had an Austrian princess in his class—much to the delight of his little children and the aroused suspicions of his wife who

**Only priests of deep humanity
and experience will effectively
serve modern man in his dis-
criminating, fast-moving world.**

If you, as a mature adult, view present transformations in the Church as a period of golden promise, and if you are willing to dedicate your life to the flowering of this promise, then you belong at

HOLY APOSTLES SEMINARY

Cromwell, Connecticut

Founded in 1956, ours was the first American college designed specifically and exclusively for adult aspirants to the diocesan and religious clergy. Holy Apostles is conducted by the Missionaries of the Holy Apostles who are specialists of long experience in adult vocation work. Thoroughly post-Conciliar in spirit, curriculum and orientation, the Seminary is fully accredited and offers its own Bachelor of Arts degree. The curriculum includes:

- Accelerated Latin for Beginners
- Two Years of Liberal Arts
- Two Years of Philosophy & Social Studies

Students who are interested in following only one or two sections of our academic program before transfer to their final clerical destinations are welcome, although residence of two years is required. Earliest age for admission is twenty years, and sponsorship by a diocese or religious order is required only for applicants who are forty years of age or over. Individual curricula are worked out to meet the specific needs of each student.

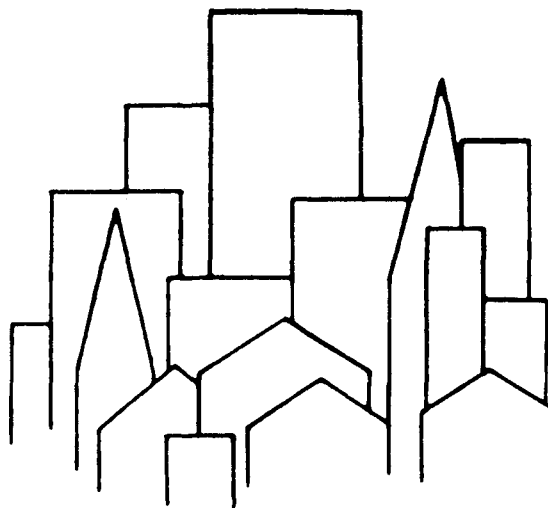
For further information write to:

Dean of Admissions

HOLY APOSTLES SEMINARY

Box 80

Cromwell, Connecticut 06416



asks, "Has she made advances yet?" When the don replies, "I'm too old for that," his very pregnant wife answers, "You're not too old for me."

Because of this flashback technique, "The Accident" is somewhat episodic; and, although the episodes advance the slight story little, they are marvelous in themselves for their character revelation and for their expert staging by Losey. The film's producers (Norman Priggen and Losey) have chosen their cast so carefully that it is hard to tell if the actors are acting or are just obeying Losey's directorial whip, or were perfectly cast. In any case, as Stephen, the flashbacking don, Dirk Bogarde turns in a cool, underplayed portrait of a greying man who's approaching the change of life and is somewhat restless and panicky about waning sex. Bogarde gives the best performance of his career as this long-suffering Stephen who receives blow after blow in his pursuit of Anna—not only because of William's youthful good looks and athletic prowess, but also when Stephen learns that Charley, another don on the prowl for women, has become Anna's lover. Stanley Baker turns in another first-rate performance as this aging lecher.

As Stephen's pregnant, very wise wife, Vivien Merchant is absolutely perfect—uncomfortable in this pre-birth period, aware of her husband's middle-aged chasing, and resigned to accept life as it comes. Delphine Seyrig (whom you may remember from "Last Year in Marienbad") doesn't come through as well as the others, and the fault may not be hers. Her role, as an attractive, no-longer-young former flame of Stephen's, has little

depth; and no doubt neither does the character herself. Stephen visits her on a trip to London hoping to rekindle the flame; and the night is a failure. Losey, using all the new cinema techniques throughout his brilliant film, tries in this episode to do something still more different: he has even the dialogue between the man and the woman in this episode spoken in a narrative style that leads to confusion so one isn't sure if this is really happening or if Stephen is only thinking it.

We can forgive Losey for this one lapse. The other episodes are masterpieces of style: the luncheon party on the lawn where every interchange of glance and speech reveals volumes; the cricket game where skillful William makes both Stephen and Charley feel their age; the scene in which Stephen visits his wife shortly before the birth and tells her Charley is having an affair with Anna, and during the course of this scene the camera cuts back and forth from Stephen's visit to Charley's wife to console her. Most difficult to judge as to their acting are the young people: Michael York looks and plays the aristocratic landed-gentry type to perfection; and Jacqueline Sassard is lovely as the Austrian who naively becomes the catalyst for the film's story. Or perhaps the accident itself is the catalyst.

In telling this absorbing movie, Losey neither approves nor condemns his people. While he has great understanding of them and some compassion for them, he also looks down his nose and, seasoning his film with much humor, says Puckishly, "Lord, what fools these mortals be. But can they help themselves?" PHILIP T. HARTUNG

BOOKS



Going Timothy Leary one better

The Passover Plot

HUGH J. SCHONFIELD

Bernard Geis, \$4.95

MYLES M. BOURKE

No one with even a slender knowledge of the history of New Testament study will be misled by the claim that "never before has a book stirred so mighty a tempest or sparked so great a controversy as this provocative reconstruction of the life and death of Jesus." In 1906 Albert Schweitzer wrote, "The vast numbers of imaginative Lives of Jesus shrink into remarkably small compass on a close examination. When one knows two or three of them, one knows them all." Dr. Schonfield's contribution,

written fifty-nine years after that observation, confirms it.

The author's thesis is that Jesus came to believe himself the Messiah (ironically enough, that view is now considered highly conservative by many scholars), that he believed that, as Messiah, he must suffer, survive his ordeal, and enter into a new and glorious phase of life. As a purposeful soul who did not think that everything should be left to God, he deliberately acted so as to bring about his "death" and "resurrection." The death was only apparent, and Jesus intended that it should be so. While on the cross he was offered a drug by a man who was a key figure in the "plot"; this induced apparent death, and in that unconscious state Jesus was placed in

the tomb. According to plan, he was taken out and revived, but he was too much exhausted by his suffering to carry out the plot completely and appear again among men. He had thought that, by this odd manner of cooperating with what the Old Testament prophecies had convinced him was God's plan, he would fulfill his destiny as Messiah and bring in the long-awaited kingdom of God. Instead, he died shortly after regaining consciousness.

There is here a similarity to Schweitzer's own view of Jesus' messianic consciousness and death, but a radical difference. For Schweitzer, Jesus thought that by forcing the authorities to put him to death he would fulfill the messianic tribulations necessary before his

coming in glory as the Son of Man; the messianic woes would be accomplished not as a trial affecting all men, but as suffering concentrated in Jesus alone. But Schweitzer's Jesus is by no means the highly inventive and practical Jesus of Schonfield's reconstruction. However much one may disagree with Schweitzer, his Jesus is an honest and plausible figure, who indeed "forced" the divine hand in respect to his death, but left his ultimate fate, about which he had no doubt, to God. In spite of his protestations to the contrary, Schonfield presents a Jesus who, whether lunatic or genius (the alternatives the author offers, opting for the latter), could hardly be regarded as other than deceitful.

It would be useless to speak of all the hypotheses which the author tentatively proposes as explanations of how the gospel accounts achieved their present form from a nucleus of fact. Let one serve as an example. The young man (so Mark; Matthew has transformed him into an angel) who gave the news of the resurrection to the women at the tomb was the one who had given Jesus the drug as he hung on the cross, and had helped remove his body from the place of its first burial. It was also he who met the disciples on the road to Emmaus, and later the disciples in Galilee. His persistence in seeking out Jesus' followers was motivated by his wish to fulfill a request of Jesus, made in the short interval between the latter's revival from unconsciousness and his death, that his disciples be told that God would "in some way raise him up and receive him until his coming in glory with the clouds of heaven," and that after his resurrection he would meet them in Galilee. It is easy to see how the later account transformed this man into an angel, and how, later still, in John's gospel, he became Jesus himself. For he was indeed a messenger, "angel" means messenger, and there was the "old Jewish saying" that "a man's messenger is as himself." Schonfield does not mention that the "old saying" is nowhere attested until about the middle of the second century of the Christian era.

The author thinks that the gospels

are to be dated approximately between A.D. 75 and 115, and lays much stress on their being all later than the first revolt of the Jews against Rome (A.D. 66-70) which led to the devastation of Palestine and the fall of Jerusalem. He sees the effects of that revolt as seriously compromising the historical reliability of the gospels; most of those who had seen and heard Jesus and were still alive in A.D. 66 either died during the revolt or "were gravely impaired in health and memory." But apart from the fact that there is reason to think that Mark, the earliest gospel, was written before the fall of Jerusalem, Schonfield does not lay sufficient emphasis on the distinction between the date of the gospels and that of the traditions which they incorporate. The radically changed conditions which obtained in Palestine after the revolt are precisely what led Dr. Albright to conclude to the reliability of much of the gospel tradition: the topographical references are too accurate to have been the product of writers who were freely composing after A.D. 70, and together with a strong evidence of an Aramaic linguistic substratum they "point inescapably to a date before the catastrophe of A.D. 66-70 for the formation of the Gospel tradition."

For Schonfield, the belief that Jesus was a divine being who pre-existed in heaven before his appearance on earth is one of the clearest evidences of "the intrusion into early Christianity of a pagan assessment of his worth," the product of a Gentile Christianity which had departed far from its Palestinian sources. He does not, of course, mention the view of the (hardly conservative) Ernst Lohmeyer that Philippians 2:6-11, in which Jesus' real pre-existence is affirmed, is a Palestinian Christian hymn, originally in Aramaic, which Paul incorporated into his epistle. Is it captious to suggest that his failure to refer to such an hypothesis is due to its being so much opposed to his own? For him, belief in Jesus' divinity was due in large part to Gentile Christians' attributing to Jesus the divine prerogatives which in their pagan milieu were given to the Roman emperor. One must admit

that the process whereby that belief was formulated was slow, and that the gospels surely contain many anachronisms in that respect, many instances in which a later faith is read back into a period in which it did not exist. But it is by no means clear that the reaction of Christians to emperor-worship was to fall into a similar idolatry. The least that can be said is that this unnecessary hypothesis for the origin of belief in Jesus' divinity is most unlikely.

One of the most objectionable features of the book is the author's presenting certain exegetical views as if they were quite unacceptable to Christians and, if accepted, would radically change their faith, whereas in fact many of them have long been held by Christian scholars who find them quite compatible with their beliefs. That the stories of Jesus' birth are mainly theological interpretation of his significance, with an admixture of legend, is a view proposed widely in Roman Catholic biblical scholarship. And who would not subscribe to Schonfield's interpretation of Matthew's story of the earthquake and the resurrection of many of the dead at the time of Jesus' crucifixion?

There is, however, something to be learned from this fantastic book by those Christians who may be shocked by it. The gospel tradition began as oral tradition and inevitably contains the differences of detail and the accretions which come about in the course of oral transmission. In addition, the tradition has been given theological interpretation—which does not mean that it has been falsified, but does mean that elements have been introduced into the tradition which are not statements of historical event but of the theological import of the events. The attempt to distinguish between the events and the interpretation is not only legitimate but necessary, and it is undeniable that however familiar Christian scholars and teachers are with that attempt and its results (some well assured, others highly tentative), many Christians are either quite unaware of it, or imagine that it is necessarily an attack on the historical truth of the gospels.

One of the merits of Schonfield's book

is that it forces on the attention of the reader the distinction between history and interpretation in the gospels, however deficient one may judge his treatment of it. It is high time that those who have the responsibility of Christian education, and to whom the distinction has been long known, realize their obligation to communicate their knowledge. In the relatively small world of formal education, the obligation has been realized, and acquitted with reasonable success. Elsewhere, it has been ignored or resisted. Until that situation changes, books such as Schonfield's will continue to enjoy undeserved success.

The Crystal Spirit

GEORGE WOODCOCK

Little, Brown, \$6.95

EMILE CAPOUYA

There are two things to carp at in George Woodcock's most interesting study of George Orwell's works. One is Mr. Woodcock's low estimate of the novels, *A Clergyman's Daughter* and *Keep the Aspidistra Flying*. The other is his reverence for Orwell's mature style as exhibited in *Animal Farm*. Mr. Woodcock is himself the able biographer of Godwin, Proudhon, and Kropotkin, and the author of an excellent history of anarchist movements; the predisposition suggested by those works, and his friendship with Orwell, are special qualifications for dealing with that spendidly contradictory moralist. But he is apt to be a little school-marmish, too, in discussing Orwell's characteristic flights—

whether into exoticism, nostalgia for the ethic of the White Man's Burden, or the very nearly Gallic tendency to press the logic of an intuition as far as revelation or twaddle.

Let me qualify that objection at once. Mr. Woodcock has a scrupulous and sympathetic imagination that generally makes the critic's possible points beforehand in the course of his own analysis. Disagreement, then, must pick its way over the worst possible terrain—common ground. Nevertheless I don't see how a book like *Keep the Aspidistra Flying* deserves to be called bad unless we start from an abstract notion of what novels are supposed to be, one that is contradicted by perfectly good examples of the genre.

In this connection, Mr. Woodcock's survey is bathed in that light that never was on land or sea. He appears to feel that Orwell's long rant against money and what it means in terms of personal and social character is too narrow, too intense, too intemperate to show its face in the company of *Don Quixote* and *Tom Jones*. What about the Dickens of *Hard Times*, or almost any French novelist of any era, with his typical obsessive concern for psychological matters? When in the course of Mr. Woodcock's personal memoir he recounts that he blew a pound note on a celebratory drink with Orwell, he adds that in his impecunious state he was reminded of Gordon Comstock in *Keep the Aspidistra Flying*—and so was I. That book and *Le Père Goriot* are the Bible on the money question.

Again, it is uncomfortable to differ

with Mr. Woodcock's strictures on *A Clergyman's Daughter* because he knows what the best parts are and points them out.

But the fact is that a novel of that quality would make a literary season all by itself nowadays, and I can't help thinking that he is wrong in his general appraisal. It makes me want to read Orwell's verse, most of which is unknown to me, for Mr. Woodcock dismisses it too.

"Not since Swift, his great master, has there been a prose more lucid, flexible, exact and eloquent than Orwell's. But Orwell goes beyond Swift, for he can speak in the tone of humor as well as that of satire; he can sound the lyrical and the elegiac as well as the urbane and austere notes, and his style is capable of many variations." Hold on. As far as I can see, the idea of Orwell's Sonship is based on the resemblance of a single fable, *Animal Farm*, to certain qualities of *Gulliver's Travels*, particularly its air of false naiveté. There the resemblance ends, and Orwell's further talents—humorous, lyrical, elegiac, urbane, and austere—have nothing to do with the case.

Any merely fashionable writer might surpass Swift in all those respects and still be not worthy to unlace the latches of his shoes. Orwell is a very good modern writer, as interesting for his moral attitudes as for his purely literary gifts, and he wrote a variety of the debased demotic that serves us for style in this century. In *Animal Farm*—an ugly book, to my way of thinking—his language was not so much refined as limited by his theme and his heavily ironic intention; it is not a style for grown men, except for purposes of ridicule.

For the rest, Mr. Woodcock's book is a valuable critique of the whole of Orwell's literary production. His attitude to his author is affectionate and healthily partisan, and yet independent, too. *The Crystal Spirit* is particularly intelligent about the times and troubles that made Orwell the writer he was. Its judgments, contestable or not, are always interesting, so that it is that rarity among works of literary criticism, a book that refreshes the mind.

the Current

A bi-monthly Catholic review from Harvard

Herbert McCabe, O.P., on Public Worship
and Public Language

20, Arrow Street, Cambridge

\$5.00 the year

Casualties of Peace

EDNA O'BRIEN

Simon and Schuster, \$4.50

BRIGID ELSON

According to the publisher's blurb, there is every likelihood that *Casualties of Peace* will be banned—in Ireland. Apparently it is a compliment if your book is banned in Ireland, as all the best authors' works are unavailable there. In the case of this novel, the compliment is deserved. Edna O'Brien is not a genius, that would be saying too much, but she is something of an artist, and that is saying a lot.

If imposed, the ban will be ironically misplaced. Not only is there nothing censorable in this work, it in fact represents an attempt to do what high-minded people like censors would like books to do, viz. be high-minded, or poetic, about what censors call the sordid tangles of life. Really it is newspapers which should be banned, for they specialize in a *reductio ad nauseam* technique by which truth is squeezed into facts, which is another word for lies.

Were a newspaper to report the novel's plot in one headline, it would go something like: "Tenant Strangles Landlady." Facts, yes; truth, no. After all, nobody is just a tenant, and once you learn his name, address and police blotter motivation you still have come nowhere near grasping his essential humanity. It takes the artist's patient depth perception to explore and reveal the complex reality behind the simple, mis-

leading statement. If you can scratch a myth and find a fact, as Phyllis McGinley says, you can also scratch a fact and find a universe.

In Miss O'Brien's universe even the news reports tend to be lyrical. It would not be surprising to learn that she has a sheaf of verse stashed away somewhere, such is her gift for odd, vivid metaphors and singing prose lines. What is even more remarkable is that her rhetoric rarely flies too high, which witnesses to her firm editorial sense. Her characters' conversations and letters, for example, are one deft step away from those of daily life; these people speak and write more precisely and more musically than we ordinarily do, yet their statements are seldom artificial or pretentious.

Who are these characters? Not surprisingly, for Edna O'Brien, they are four Irish transplanted to London, and a second-generation Jamaican. Of these, the author chiefly focuses on two women, one young and frigid, with minor artistic talent, the other being the artist's young and strictly non-frigid domestic. The artist is involved with the Jamaican, who is a camera man, and her memories of her impotent husband. The maid, in contrast, is trying to escape from an all-too potent husband whom she does not love, into the arms of a similarly passionate man whom she does. It is the expression of the feeling between the maid and her lover which is particularly convincing, and one of the real achievements of the book.

Where she fails, but not too badly, is in her choice of symbols, veering sometimes uneasily between the arcane and the obvious. She also makes a calculated but incomplete effort to integrate at least two major frames of reference, the Christian and the Freudian, but it is not clear exactly how they mesh. Certain scenes are crammed with sacred and profane allusions that somehow do not ever illuminate each other, and ultimately give the impression of having been rather arbitrarily thrown together.

Despite its flaws, this novel must be recognized as a work of subtle craftsmanship and some eloquence. If Miss O'Brien is a writer of the second rank, that is no mean accomplishment.

"HELP US!"

These are the words Paul of Tarsus heard in his dream 2,000 years ago. The same cry rises up today from the poverty-stricken masses of Asia, Africa, and Latin America. Not a cry of the lips heard by the ears but a silent cry of the heart heard by the soul. Once you have heard it you can go back to the old dispensation with its long cars, thick carpets and juicy steaks, but it will no longer be the same: a voice will constantly remind you it is all folly, all wrong. If you have heard this cry—ever so faintly—this notice is meant for you.

A mission institute of American secular priests is now being organized in Pusan, Korea. It will be characterized by the following features:

- seminary training in Korea under supervision of American priests
- imitation of Christ in His poverty
- apostolate and service of the poor
- work in teams of 2 or 3 after ordination in heavily populated urban areas
- permission to work in the mission country of one's choice
- permission to return to the U.S. every 3 years
- inspiration drawn from the Conciliar Documents, the new institute will be known as VATICAN II INTERNATIONAL MISSION SOCIETY

Admission requirements: completion of at least 2 years of college. Applications from seminarians and young priests are especially welcomed. For further information write:

Rev. Aloysius Schwartz
P.O. Box 60
Pusan, Korea

AD-2



SISTER GERMAINE

Composer

Singer

Guitarist

FRIDAY, APRIL 28, 9 P.M.

Admission, \$1

Commonweal Club of Los Angeles
911 Malcolm Avenue, Westwood

The Indian—America's Unfinished Business

WILLIAM A. BROPHY &
SOPHIE D. ABERLE

University of Oklahoma Press, \$5.95

LAWRENCE T. KING

In 1957, the Fund for the Republic sponsored a commission to produce a sorely-needed, up-to-date appraisal of the status of the nation's Indian population. This move was precipitated by congressional passage four years earlier of House Concurrent Resolution 108 calling for the Secretary of the Interior to draw up a program for terminating "as fast as possible" the special relationship existing between American Indians and the federal government.

This volume is the final report of the commission. It includes introductory ma-

terial which provides a wealth of information on the Indians' past and documentation for the stark reality of the Indians' present: they have the highest death rate and the highest birth rate; their life expectancy is 42 years compared to almost 70 for the general population; they have a growing population with a steadily decreasing and already inadequate land base; their unemployment rates are unbelievably high; they have the lowest educational level of achievement and the highest illiteracy rate; they have the least political power and the lowest standard of living. In other words, they display all the characteristics of undeveloped people and areas.

What can be done to enable the Indian to share in the economic and social advances of the dominant society in which he lives? The authors believe that as long as the levels of Indian education, health and economy are substandard, no legislation or other precipitate action will solve the over-all problem. Their recommendations are directed toward improving these specific areas, and they insist that the federal government delay "termination" until some measure of success is achieved.

The commission realizes, of course, that no government policy can work unless it succeeds in motivating individuals, families and the whole Indian community to solve their own problems. "The Indian must be given responsibility, must be afforded an opportunity he can utilize and must develop faith in himself." That's how the report expresses it. All through the book, there are suggestions that the Indian must do this, that and the other thing—without going into any detail of how he is to be motivated.

The basic answer, of course, lies in education, but here the conflict is the greatest. On one hand, we are told that the Indian must be educated to respect and have pride in his heritage and culture, on the other that he must better his economic and social position by adopting modern methods completely at variance with his nature. Is it any wonder that so much confusion exists among Indians themselves?

Because of the hard grain of truth contained in the romantic story of the noble savage reduced to penury by his not-so-noble conquerors, the experts appear reluctant to suggest that part of the Indians' present plight may be of his own making. Perhaps we ought to face the fact that the culture of the American Indian—like that of his counterpart in India—is archaic and basically incompatible with the concepts that have produced the affluence of advanced Western society.

The American Indian's fatalism, passivity, reluctance to change his environment, and attitude toward work, all serve to chain him to the past and retard his economic progress. How can he be motivated to realize—and appreciate—that the material universe is not simply an illusion, but a potential storehouse that can be made to yield its benefits only through the application of physical labor and a respect for created things?

This is not to say that the Indian's past should be forgotten—actually, it is not unlike the past of European man before it was transformed by the Greco-Judeo-Christian evolution—but merely that it should be taught in its proper perspective: as a stage on the road to a fuller and more satisfying life. How to do it? The time has come to call on the behavioral scientists, who are playing such an important role in shaping our present technological breakthroughs, to accept this particular challenge. *The Indian—America's Unfinished Business* would make a splendid introduction for their efforts.



REVIEWERS

FATHER MYLES M. BOURKE is a distinguished New Testament scholar presently assigned to a New York city parish.

EMILE CAPOUYA contributes literary articles to the *Saturday Review* and other magazines.

BRIGID ELSON, a previous contributor, is a free-lance writer and critic.

LAWRENCE T. KING, a California newspaperman, writes frequently on national economic and cultural problems.

Re-Creative Vacation in Lake Country Our Lady of Wisdom's HOUSE OF STUDIES JULY 1-SEPTEMBER 15

On the American-Canadian Border
Offers, for "the Natural Man," comfortable, well appointed manor, delicious food, great beauty of landscape, relaxation and lake and mountain sports. For the spiritual man, extensive library, university level conferences on Theology, especially on the recent decrees of the Council. Ecumenical weekend sessions, July in French, August and September in English. Mass and Vespers at the Abbey of St. Benoit du Lac. One hour's drive from Expo 67. With the approval of His Excellency, Archbishop Georges Cabana of Sherbrooke. Reasonable rates. For program write:

Miss Natalie Lincoln, Ph.L.
1628—44th St., N.W., Washington, D. C.
After June 1: HOUSE OF STUDIES
Austin, Brome County
Province of Quebec, Canada

TEGAWITHA CATHOLIC CAMP FOR GIRLS, 6-16

Atop the Poconos. On private lake. All land sports, swimming, riding, dramatics, dancing, crafts, tutoring. 8 or 4 weeks. Private chapel on grounds.

50th Year

For catalog, address:

Mrs. James P. Lynch, Director
Camp Tegawitha, Box G
Tobyhanna, Pa.



HOLY CROSS BROTHERS

TEACH AND TRAIN YOUNG MEN TO
WITNESS TO CHRIST

teaching - office work - trades

write: HOLY CROSS BROTHERS

St. Edward's University, Room 90, Austin, TX 78704
Holy Cross High School, Room 90, Flushing, NY 11358
Holy Cross Jr. College, Rm 90, Notre Dame, IN 46556

CORRESPONDENCE

(Continued from page 163)

roneous comment, to wit: "Anatomy is destiny." Which explains perhaps why they have been so very, very much concerned with the female anatomy and very little with her real destiny.

There may, of course, be some clerical author obscurely hiding who has a fresh idea on what really goes on with the other half of the human race (which he hasn't stolen from us). If so, will he please stand up? And will he do it before the rest of the intellectual women (those who haven't already left) are driven by simple ennui, if nothing else, to seek refreshment outside the constantly anti-feminist "Christian" male-centered Church? **CECELIA WALLACE**

"Religious Publishing"

New York, N.Y.

To the Editors: I read with much interest your editorial "Religious Publishing" (March 31). It seems to me that every ten or fifteen years there is a flood of rumors that religious publishing houses are finished and the big general houses are going to take over. This never seems to happen. First of all, most large secular publishing houses have had religious departments for a very long time; there is no *new* development there. Secondly, competition for authors is characteristic of publishing, and is probably keener at the moment for secular writers than for religious ones.

Contrary to your position, we believe that denominational houses are not only in a position to compete with the secular houses, but can on the whole publish a religious book more effectively. For this reason, they not only survive, but thrive (notwithstanding the periodical editorial elegies such as yours). Observers outside the publishing industry seem to forget that large houses are usually larger because they are diversified. Textbook departments are usually the most important, while the trade departments are often relatively small. The re-

ligious department within the trade department is, on the whole, extremely limited indeed. My educated guess is that they are considerably smaller than are the larger denominational houses. Further, denominational houses are totally geared to edit, sell and promote books of religious interest only. Large secular houses, on the contrary, must have religious books handled part of the way by a staff which in most cases is not acquainted with the religious market.

Your observations about the huge advances and wide-scale advertising offered by secular houses also rests on flimsy evidence. I have not noticed that a religious book published by a general house automatically gets on a Catholic best-seller list, has extremely high sales, or gets full-page ads in the *New York Times*. To the contrary, I think everyone inside the book industry will agree that only very exceptional religious trade books have a sale of 30,000 or 40,000 copies within the first six months or a year after publication. A trade sale in the first year of 15,000 is quite satisfactory for the vast majority of religious books being published. No editor of a secular house can give large advances on books that eventually do not earn such an advance, or can promise wide-scale advertising on books that will not justify such advertising. . . .

I do notice that denominational houses are on the whole far more sensitive in discovering authors who are writing on religious subjects of contemporary interest. I do agree once an author is a success with a denominational house he or she does get a great many offers from other publishing firms, although it seems most of the authors are quite satisfied in the first place and do not easily change.

Finally, I cannot agree that publishing should be subsidized—ever. If a manuscript will not reach a fairly wide audience it should not be published; there are at present a great number of methods in which a manuscript can be readily reproduced in quantities of a few hundred copies. However, if people believe in subsidizing theological works of limited interest, it should be done through university presses, which, at least in theory, exist for that purpose.

I am grateful for your editorial concern about our survival. I therefore particularly want to reassure you that we ourselves foresee a bright future with great interest in religious books, an ever-growing market, and denominational houses who can serve better in a very specialized market than any giant electronics concern.

LOUISE H. WIJNHAESEN
President, Sheed & Ward, Inc.

For Lay People, the Clergy, and Religious

WORSHIP

A review exploring the current renewal of the Liturgy

Where

The Meaning and Structure of Christian Worship
and

Recent Documents of Liturgical Reform
Are Discussed by Leading Experts in the Field

\$4.00 one year

10 issues annually

\$7.00 two years

THE LITURGICAL PRESS

St. John's Abbey

Collegeville, Minnesota 56321

Topical Reading

Subscribers to Commonweal have been provided with such timely reading as the following in the *past* 17 weeks:

- | | |
|--|--|
| The Futility of Bombing— <i>Jeremy Stone</i> | On Selecting Bishops— <i>John Tracy Ellis</i> |
| Peace and the Bishops— <i>James O'Gara</i> | Crisis in Medicine— <i>Edward T. Chase</i> |
| Dream of Fair Cities— <i>Frank Getlein</i> | Abortion Laws— <i>Thomas L. Hayes, Robert M. Byrn</i> |
| Marshall McLuhan— <i>Richard Kostelanetz</i> | Catholic Bishops and Vietnam— <i>Bishop James P. Shannon and Robert McAfee Brown</i> |
| Woman Intellectuals and the Church— <i>Nancy Rambusch, Mary Daly, Sister Mary Aloysius, S.S.J., Rosemary Ruether</i> | Anti-Semitism and the Gospel— <i>Michael Zeik</i> |
| Belief and Mr. Dewart— <i>Michael Novak</i> | A. J. Muste— <i>Dorothy Day</i> |
| Will Red China Intervene— <i>Wilson C. McWilliams</i> | The Jesuit University— <i>Martin F. Larrey</i> |
| Joyce's Letters— <i>Bernard McCabe</i> | Education and the Poor— <i>Maurice R. Berube</i> |
| Special Issue on God— <i>Gabriel Moran, Bruce Vawter, John S. Dunne, Louis Dupré, David B. Burrell, Leslie Dewart, James Collins</i> | Mao's Gospel— <i>George Woodcock</i> |
| Sex on Campus— <i>Joseph L. Walsh, C.S.P.</i> | The Charles David Case— <i>Justus George Lawler</i> |
| The Renewal Mess— <i>Daniel Callahan</i> | The Church and Divorce— <i>John T. Catoir, Rosemary Ruether, Germain G. Grisez</i> |
| Counter-Revolution— <i>Conor Cruise O'Brien</i> | The Anti-Missile Decision— <i>Betty Goetz Lall</i> |
| | Oswald Acquittal— <i>James J. Graham</i> |
| | An Open Letter to Allen Ginsberg— <i>Harvey Cox</i> |

Send for the *next* 17 issues and a like abundance of highly topical articles by leading authors—an offer available to new subscribers only.

----- 17 Issues for \$2 -----

COMMONWEAL, 232 Madison Ave., New York, N. Y. 10016

Enclosed is \$2. Please send the next 17 issues of Commonweal to:

Name

Address

City State Zip Code

☐ I prefer the regular one-year subscription at \$9.

4/28/67



2